

This is the view which is still taken of them in Asia where if the purposeful intervention of a God is doubted they are still ascribed to the work-ings of Fate. In the early days of his mental development man regards himself not as an independent agent responsible for error, but as a puppet in the hands of stronger forces. He seems unable to conceive of such an undirected existence as that of chance, and is persuaded that there is an outside cause for everything. It may appear extraordinary that the savage mind should have so rigid an idea of causal connection. But the voluminous records of beliefs and customs which have been collected by anthropologists testify very clearly to the existence of this conception. Indeed there are tribes at the present day who are convinced that man is naturally immortal, and that death is always the result of either violence, poison or witchcraft. We may then believe that a search for causes was an imperious propensity in primitive man.

Two sets of impressions make their mark upon us—firstly, those which are received by us through our senses, and, secondly, those which are presented in memory. To us it seems impossible that sensible objects should be confused with imaginary visions : we have been taught from childhood to distinguish the two. But an uncultured mind can hardly discriminate

between
the visions of a dream and sensory
perceptions:
the two impressions may doubtless
appear to be
of different orders, but one seems to be
as real as
the other. There are persons who are
tortured
by the most deceptive hallucinations of
sight or
hearing : most of us take time to lose
the con-
viction of reality that is given by a
very vivid
dream. The verisimilitude of a vision is
greatly
increased if the memory is able to
visualize clearly